

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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THE BEST INTEREST OF MAN.

BY ELDER JACOB GAYL.

Truth, duty, and interest are the three grand incentives of human life. They are the basis of human happiness, and the motive power of action with all intelligent beings. Hence they should claim our first attention.

Truth is the foundation of all science, embracing within its extent the great fact of universal existence. It enters into, and is the power by which all things are made, upheld, and sustained. We cannot turn our eyes in any direction without beholding truth in some form. Truth has to do with all things, not only as it regards the combining and organizing of the physical world, but also life and being.

Truth, or the spirit of truth, is the great principle of life. Without it, there is no existence. In defining or expressing our ideas of things, we use different terms, the better to be understood. Now, in speaking of truth, I wish to embrace in the plan the spirit of life, and every true principle of philosophy connected therewith, and not mere facts that may have transpired. Whenever there is life or being, there is an evidence of the force and power of truth. Truth has its opposite, which is error, and tends to death.

Truth is the only principle worth possessing. It may be represented or spoken of as being a law. As such, it is arbi-

trary in its nature, from the fact that it cannot be changed. It is the law of life and being, and governs the same. Wherever there is an existence, there the laws of life and truth hold their dominion and influence the destiny of all things.

The law of the Lord, which is founded in truth, is perfect, because it is adapted to the state and condition of all things both in heaven and upon the earth.¹ The formation, growth, and perpetuity of all organic existence is the result of the spirit of life and light and truth. For instance, a man, by understanding a few of the first principles of truth and the laws that govern the elements, can, so far as his knowledge extends, make them subserve his interest.

Within a few years past, mankind have made many discoveries that are new. A few years since, they would have been considered supernatural. By reason of these new discoveries, they have been able to control, to a certain extent, those subtle elements, such as electricity, which is made to serve as a bearer of intelligence from one portion of the earth to another, thereby greatly facilitating the interests of mankind.

There seems to be in man an adaptation to every principle of truth necessary to his full and complete development, and

power to make it subserve his own interest, and a capacity to enjoy the same when thus developed. It is true, at the present time, that man has but little knowledge of truth as being applicable to himself; and much of the knowledge which man believes himself possessed of is merely speculative, and has no existence in truth.

Many of the ancient theories have been exploded by modern philosophers in their late discoveries. This is not in consequence of any change in truth. Truth is the same in all ages. That which is truth to-day will remain such to all eternity. That which was truth in the days of Noah, Abraham, Moses, and the Prophets, was truth in the days of Christ and his Apostles; and that which was truth then is truth now.

Solomon was right when he said there was nothing new under the sun. Every principle of truth exists independently. It never had a beginning, and will never have an end. Men may bring out new inventions and make new discoveries, but they have not originated any one principle of truth. They simply discover principles that are as old as the Gods, and will continue as long. Should knowledge be lost from among mankind, truth would not cease to exist, but still remain to be discovered by some master spirit at some future period.

Mankind have devoted most of their time and energies in the pursuit of that which pertains more immediately to their physical existence, instead of seeking to become acquainted with their own spiritual being and the laws that govern the same. The so-called metaphysical and spiritual truths have but little attraction with the great mass of the people, and produce but little interest within their minds; consequently, their minds are dormant and inactive upon all subjects beyond their physical existence. This engrosses their whole attention, while the spirit of truth and the laws of life which pertain to our spiritual nature are lost sight of. All laws, whether spiritual, moral, or natural, are invisible. The effect only is to be seen.

It is no evidence that invisible things have no existence, because we cannot see them with our natural eyes. We know most assuredly that mind exists; yet we cannot see it, but we can see and feel its power and effects through the medium of

that which is visible. Hence the saying of the Apostle Paul—"For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."

From the foregoing I draw the following conclusion—that all visible things are the representation and effect of the spiritual and invisible. We are told in Scripture that earthly things are a pattern of things heavenly. Now, reasoning from analogy, taking earthly things as the basis of our argument, we can come to no other conclusion than this—that there is a complete resemblance between the heavenly or invisible and the physical universe. Were we to carry the investigation still further, we should find that the heavenly and invisible beings are, in fact, the same species, and exist by the same laws of life and truth as those who live or exist in this physical world, the one being in the advance of the other, moving onward and upward in the progressive scale of endless life. The angel said to John, while upon the Isle of Patmos, when John was about to fall down and worship him, "See thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God." The foregoing shows that there is an affinity between this and the invisible world, both as it regards the intelligencies and the great principles of truth which govern the one, and should govern the other.

The most important secret to be discovered by the world is to find out the truth in relation to their own spiritual being and the laws associated with it, and submit themselves to the government of the same. In order to do this, we have to be taught as in all other branches of science. Notwithstanding there may be an affinity existing between this and the invisible world, yet by the wisdom of this world only man has never been able to find out the truths which are so essential to his own happiness. The law that appertains to our own spiritual being and to the principles of life that will perpetuate the same to all eternity is had among the holy ones, and must be handed down from them to man, as it has been from time to time down to the present. When man has been thus favoured, he has been able, by the power of truth committed

unto him, to gaze into the future, tear away the dark veil that hangs between this and the invisible world, and bring forth for the benefit of his fellow-man all that is necessary to perfect him here and fit him for a higher state of being hereafter. By an observance of the principles of truth connected with the laws of life, man of himself possesses the elements that perpetuate life, inasmuch that the Saviour's words will be verified—"He shall never die."

The truth being self-existing, it cannot be changed. The laws of life and existence being equally unchangeable, in order to be benefited by those eternal laws and elements of truth, we must become acquainted with them and apply them to our own use. We cannot expect to become acquainted with them or to understand them all at once. We must begin with the Alpha, as in all other sciences, and the beginning must be adapted to the capacity of those who wish to learn. As it regards the knowledge of our corporeal existence and the sciences had among the children of men, they began by learning its first simple truths; and by observation and intuition they have advanced to the present state of refinement and mental improvement.

That man or nation which has by this means obtained the most truth, and made a proper use of the same, has been raised the highest in the scale of individual or national greatness. By the knowledge thus received, we are enabled to discern and feel within ourselves the necessity of becoming acquainted with the more subtle and invisible laws of our own spiritual being, so that our spiritual capacity may reach forth and feast upon the invisible truths that the world, by their own wisdom, have never been able to obtain or comprehend. If we can credit the testimony of eminent men who have lived at different periods of the world's history, this law, or principle, which is called "the Gospel," has been revealed or made known to man, and so adapted to his capacity that he could receive, understand, and comprehend it as well as he could that which pertains to this corporeal existence. Just in proportion as men have advanced in the knowledge of these truths and applied them to their own life, so far have they been benefited by the same. It may not be amiss to state here the first thing neces-

sary in order to become acquainted with this science, which, if received and practised, will put man in possession of all truth. It is this: He must first hear of a truth or a principle that has an existence. Secondly, he must believe that truth or fundamental principle; otherwise, we could not expect a man to receive or be benefited by it, however important it might be. It is possible for a man to believe a truth, and yet not be benefited by that truth. The devils believe and tremble. Faith is an active principle, and can only exist where works correspond. When this is wanting, faith becomes dead, and belief only is left; and as the body of man becomes only a lump of clay when the spirit is fled, so likewise faith without works is dead. Next in order comes repentance, which is simply the forsaking of error both in faith and practice, and receiving the truth instead thereof, and practising the same in the new life. By this we can know when men repent of their errors. They will cease to believe and practise them. The foregoing seems to be a kind of pre-requisite for the further advancement in the science of truth. Then comes the Holy Spirit as a reward for our faith and willingness in obeying the truth, which is so necessary to man's best interest.

Man, thus qualified with the Holy Spirit, is prepared to go forth in the pursuit of knowledge. If the question were asked, "Why?" I would answer, in the language of Scripture, because the Spirit of which I speak will lead into all truth and show things to come; yea, it searcheth all things, even the deep things of God, and bears record of the Father and of the Son, whom to know is eternal life. What evidence have we that such is the fact? Moses and the Prophets declared it, Christ and his Apostles testified to it, and all the holy men, both ancient and modern, give their concurrent evidence of this fact. In proportion as men have possessed in themselves the Holy Spirit and become acquainted with the laws connected with it, they have been able to search out truths of the invisible world, control the elements, cast out evil spirits from the tabernacles of men, gaze into the heavens, feast upon the hidden treasures of knowledge, converse with angels and the spirits of just men made perfect, and receive the

law of life from the hand of God, which embraces all truth, and gives them power to impart the same to all others who are willing to receive it.

Mankind have never been willing to receive knowledge beyond what their natural eyes could see. Hence the ignorance in regard to our spiritual being and the affinity that exists between man and the invisible world, and the connection between man and the great fact of universal existence embracing all truth. The existence of this fact is not lessened in regard to its importance because the great mass of mankind are in ignorance concerning it. Many truths have been discovered within the last few centuries. They were no less true before they were known than they were afterwards. Mankind are inclined to war against and condemn that which they do not comprehend or understand, and even go so far in their zeal as to take the lives of their fellow-beings who who believe in and practise the law of their being. But truths are stubborn things: they cannot be changed. Whatever is truth to-day will be such a thousand years hence. Truth in succeeding generations makes known the folly of their predecessors. It is evident from the past that truths may be lost sight of for a season by destroying the men who possess a knowledge of them.

The knowledge of the Gospel has been taken from among men for many centuries past, and its powers have been neither known nor enjoyed among men. But truth still lives to testify that a Prophet has been raised up in the nineteenth century; and although men have killed him, the truth still lives in the heart of the Saints to bear record of what has been, and to declare to this generation that a crisis is at hand involving the fate of the world.

As it is evident that truth exists, it becomes the duty of intelligent beings to seek after and become acquainted with it, not merely from the fact that the Author of our being has commanded us to seek after knowledge. The laws of our own being and the necessities of nature require it. It is a duty growing out of the law of necessity as well as by commandment.

Whenever a commandment has been given, it has been adapted to the wants and necessities of man. For instance, in the beginning, man was commanded to cultivate the earth for the production of food. The necessity for food makes it a duty in order to sustain life; for there is no way yet known to procure food, except it is produced from the earth. A desire to live makes it man's duty to become acquainted with the elements that will sustain the body. Man, possessing a capacity to enjoy or suffer, finds by experience that his nature is better adapted to enjoy than to suffer; therefore it becomes his duty to supply as far as possible his natural wants and capacities, not only as it regards the physical organization, but also the inward capacity of the spiritual or invisible being, whose wants are just as imperative as those of the corporeal organization. In fact, it is the duty of man, arising both from the commandment of God and his own wants, that he should become acquainted with and embrace the Gospel which is the law of God, and which will lead into all truth. It is the duty of man to seek after all truth, because he has a capacity to enjoy all truth. As fast as he becomes acquainted with it, and when he is perfected by it, he will be capable of enjoying it to the fullest extent. There is not a principle of truth but what is necessary and will contribute to the happiness and enjoyment of intelligent beings. That truth or principle which would not produce this effect would be useless, and might as well not exist. Man is, that he might be happy; and the only way by which he can arrive at the perfection of his own being is to learn his duty and do it; and when he fails to do this, he acts against his own interest in every sense of the word. If a man has no way of procuring his bread, he will go hungry. If he does not exert himself to obtain knowledge, he will be ignorant. He is powerless to bring within his own influence that which he has a capacity for and would be capable of enjoying under other circumstances; thus, by not learning his duty and doing it, he has neglected his own interest,—which is the present condition of the world.

CONTENTMENT is not the increase of an estate, but the blessing of God on a competency, that makes our condition comfortable.

HISTORY OF JOSEPH SMITH.

(Continued from page 632.)

[January, 1844.]

Wednesday, 10th. At home.

Ordained uncle John Smith a Patriarch. Enjoyed myself well in an interview with the brethren, and concluded to take a ride part way with my uncle on his return to Macedonia.

In consequence of a visit from some gentlemen of Carthage, I called the City Council together at seven, p.m. I copy the minutes:—

"SPECIAL SESSION.

Jan. 10, 1844, 7, p.m.

Names of members called.

The Mayor said:—“Messrs. Backman, Hamilton, and Sherman, lawyers from Carthage, have called on me and told me that the occasion of the excitement at Carthage and the resistance to the law, in the case of the arrest of Cook, was the late ordinance of this Council ‘to prevent unlawful search or seizure of person or property by foreign process in the city of Nauvoo;’ that they considered said ordinance was designed to hinder the execution of the statutes of Illinois within this city; consequently, they, the old citizens, felt disposed to stop the execution of processes issuing from the city precincts. They also raised objections against the process issued by Justice Foster for the apprehension of Cook, because it was made returnable to him alone, whereas they said the statute required it to be made returnable before himself or some other Justice.

I explained to them the nature and reason of the ordinance—that it was to prevent kidnapping under the pretence of law or process, and to facilitate the apprehension of thieves, &c., in this city, by throwing all foreign processes into the hands of the Marshal, who would be most likely to know the hiding-places of fugitives from justice, who might secrete themselves in our city; and said that if any wrong impression had gone abroad with regard to the motives of the Council in passing said ordinance, I would call the Council immediately, that they might have the opportunity of giving any explanation necessary, so that the public might understand the ordinance in its true light. I have therefore called the Council accordingly. I also referred the lawyers from Carthage to the statute which requires all processes issued in cases of bastardy to

be returnable alone to the Justice issuing the same, which they doubted until I showed them the law, when they looked a little crest-fallen and foolish.”

After deliberation, an additional section relative to the foregoing ordinance was read three times, and passed, by way of amendment:—

“Section 3. Be it ordained by the City Council of the City of Nauvoo, that nothing in the foregoing ordinance shall be so construed as to prevent, hinder, or thwart the designs of justice, or to retard the civil officers of the State or county in the discharge of their official duties, but to aid and assist them within the limits of this city.

Passed January 10, 1844.

JOSEPH SMITH, Mayor.

WILLARD RICHARDS, Recorder.”

Council adjourned.

Wrote a letter to Esquire Backman to inform him what the City Council had done.

I received a long equivocating letter from Francis M. Higbee, charging me with having slandered his character, and demanding a public trial before the Church. It contains no denial of the charges which he accuses me of having spoken against him, but is full of bombast.

Thursday, 11th. At home.

Rode out, ten, a.m., and returned at half-past one, p.m.

This morning William Jones, who had stayed all night at Wilson’s Tavern in Carthage, was arrested without process by Colonel Levi Williams and his company, who kept him in custody until noon without rations.

The Twelve Apostles gave an invitation to the Saints in Nauvoo to cut and draw for me 75 or 100 cords of wood on the 15th and 16th instant.

Friday, 12th. Thaw: snow nearly gone.

A Conference was held in Brownstown, Main County, Michigan. Elder Mephiboseth Sirrine, President; and Gabriel Savage, Clerk. Nine Branches were represented, containing 6 Elders, 9 Priests, 7 Teachers, 1 Deacon, 136 members, and 45 scattered members; one hundred mem-

bers having removed from that State to Nauvoo since the Conference in July last.

Saturday, 13th. At home in the morning.

At ten o'clock, attended City Council, where a bill for an ordinance concerning the recording of deeds in this city was taken under consideration, and read twice. It elicited much discussion.

The ten policemen who were not present at the meeting of the City Council on the 5th instant were sworn in the matter of William Law and William Marks, and testified that they had received no private instructions whatever from me.

A discussion took place on the subject of granting licenses for the sale of spirits.

I signed resolutions passed at a Court-martial held this morning.

Stephen M. Farnsworth was chosen President of the Priests' Quorum, and William Carmichael and William Box his Counsellors.

Sunday, 14th. At home all day.

A prayer-meeting was held at the Assembly Room. I did not attend.

Warm and rainy towards evening.

The Twelve Apostles preached at private houses in various parts of the city.

A Branch of the Church was organized in New Orleans, with 34 members. T. B. Jackaway, President, and E. L. Brown, Clerk.

Monday, 15th. At home. Wrote to sister Martha L. Campbell, Almira, N. Y.

At nine, a.m., teams began to arrive with wood, according to the appointment of the Twelve Apostles, there being about 200 of the brethren chopping in the woods, and from thirty to forty teams engaged in drawing the wood to my house. About 100 loads were drawn, and as many more chopped, and left to be drawn another day.

At ten, a.m., Dr. Richards called, and told me it was reported that Francis M. Higbee was going to put me under \$10,000 bonds for speaking against him. At the same time, Constable Eldredge summoned me to attend a court as witness before Esquire Johnson; and I went accordingly, to give my testimony.

The Twelve Apostles wrote the following letter:—

"Nauvoo, January 15, 1844.

To President Isaac Morley and the Saints at Morley Settlement, the Twelve send greeting:—

Beloved Brethren,—While the work of the Lord is great and sought out by all them that have pleasure therein, the Lord of the vineyard has laid special charges upon some of his servants to execute; and while we are striving by all means to raise funds to hasten the Temple the approaching spring, we are not unmindful of the History of the Church, the Great Proclamation to the Kings of the Earth, and the Memorials to Congress, &c., all of which are now before the Church, though their progress is retarded for the want of the necessities of life, in the families of those who are employed in this business.

Two or three clerks are necessarily employed, and that continually, by our Prophet, who cheerfully devote their time—not a tenth, but the whole, to roll on these desirable objects; but their hands are palsied and their pens stayed, more or less. Therefore, with the approbation of our President, we again call on you, as those who have ever been ready to listen to the wants of the Church, that you would raise such collections of provisions as you may have at your disposal, and forward the same without delay to us, for the special benefit of the clerks of President Smith or the Church. Asking no more, it is right they should not go hungry or naked.

Do you ask what is wanting? We answer, Look to your own households, and say what it requires to make them comfortable, and you will know just what is wanting by these men. *Eatables of every kind*, and even soap to keep their hands clean, is scarce at Nauvoo, and it takes many lights to keep the pen in motion these long evenings.

The President has plenty to do without supporting a number of clerks, whose business as deeply concerns every other individual in the Church as himself, although he has done it to a great extent and with great inconvenience; and we are confident that when you are made acquainted with the facts, you will be unwilling that Joseph should do all, and get all the blessing. And as you shall continue your liberality in temporal things, God shall pour out upon your heads blessings spiritual and temporal; and now is the time for action.

All is peace at Nauvoo, and the last report from the Carthaginians was, they were beginning to think it was time to throw down their arms and attempt a compromise. But the 'Mormons' can truly say they have had no quarrel with them. It has all been between the citizens and the law, their own officers being the executors thereof; and we feel disposed to let them fight it out among themselves, while we live in peace and laugh at their folly.

With our prayers and blessings, we subscribe ourselves

Your brethren in Christ Jesus.

In behalf of the Quorum,
B. Young, President.

W. RICHARDS, Clerk."

The Municipal Court issued a warrant for the arrest of Francis M. Higbee, on affidavit of Orson Pratt.

East wind in forenoon, and some rain. Brisk wind N.W. in afternoon.

Benjamin Andrews published in the *Times and Seasons* "An Appeal to the people of the State of Maine," setting forth the persecutions, murders, and robberies committed upon the Saints by the people of the State of Missouri, and soliciting the assistance of his native State in procuring redress.

Tuesday, 16th. Cold and windy.

At ten, a.m., F. M. Higbee was brought up before the Municipal Court, on complaint of O. Pratt, for absenting himself from City Council without leave, when summoned as a witness, and for slanderous and abusive language towards one of the members of the Council.

The Court adjourned, and the City Council commenced their session, continuing till two o'clock, during which time a reconciliation took place with Francis M. Higbee, who had written a slanderous letter concerning me, and said many hard things, which he acknowledged; and I forgave him. I went before the Council and stated that all difficulties between me and F. M. Higbee were eternally buried, and I was to be his friend for ever. To which F. M. Higbee replied, "I will be his friend for ever, and his right-hand man."

A number of the brethren assembled and chopped up the firewood which had been hauled to my house yesterday, and piled it up ready for use.

The following "Ordinance concerning the sale of Spirituous Liquors" was passed by the City Council:

"An Ordinance concerning the Sale of Spirituous Liquors."

Whereas, the use and sale of distilled and fermented liquors for all purposes of beverage and drink by persons in health are viewed by this City Council with unqualified disapprobation:

Whereas, nevertheless the aforesaid liquors are considered highly beneficial for medical and mechanical purposes, and may be safely

employed for such uses, under the counsel of discreet persons: Therefore,

Sect. 1st. Be it ordained by the City Council of the City of Nauvoo, that the Mayor of this city is hereby authorized to sell said liquors in such quantities as he may deem expedient.

Sect. 2nd. Be it further ordained, that other persons not exceeding one to each Ward of the city, may also sell said liquors in like quantities for medical and mechanical purposes by obtaining a license of the Mayor of the city. The above ordinance to be in full force and effect immediately after its passage,—all ordinances to the contrary notwithstanding.

Passed January 16, 1844.

JOSEPH SMITH, Mayor.

W. RICHARDS, Recorder."

An ordinance was also passed, authorizing Henry G. Sherwood to make out a City Directory, and to establish an Intelligence Office in the city. Also the following ordinance:—

"An Ordinance concerning Witnesses and Jurors' Fees."

Be it ordained by the City Council of the City of Nauvoo, that hereafter all persons subpoenaed and attending upon courts of trial as witnesses, or as jurors in civil cases, shall not be compelled to testify or be held in attendance either as witness or juror, unless they shall first be tendered the sum of fifty cents per day for each witness and each juror subpoenaed.

Passed January 16, 1844.

JOSEPH SMITH, Mayor.

W. RICHARDS, Recorder."

Wednesday, 17th. At home, settling accounts with various individuals. Gave deed of a lot to John Lytle.

The steamer *Shepherdess* sank near St. Louis, drowning forty passengers.

Thursday, 18th. At home, and wrote letters to Reuben McBride and Joseph Coe, Kirtland; Clark Leal, of Fountain Green; and to Justin J. Butterfield, Esq., Chicago.

This afternoon a man called on brother Nelson Judd, and said he wanted to sell him some wood below Davidson Hibbard's. He went to see the wood, the man saying he would meet him at the place. When below, Hibbard's two men came up on horseback, and told him they had a warrant for him, for taking away Avery's things from Bear Creek. One shot at him twice and the other snapped at him twice with their pistols.

Judd then coolly said, "Now, 'tis my turn," putting his hand into his pocket, although he knew he had no pistols: yet the men fled.

There was a cotillion party at the Mansion this evening.

Friday, 19th. Rode out in the course of the day. In the evening, gave a lecture

on the Constitution of the United States, and on the candidates for the Presidency.

Mild weather. Cloudy in the afternoon.

A meeting was held in the Assembly Room to devise means for the founding of another Literary Institution in Nauvoo.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 13, 1860.

THE spirit of the present age is fast hastening the inhabitants of our earth to a fearful and doubtful future. The changes which have come over the world during the first half of the nineteenth century are complicated, heterogeneous, and exceedingly problematical. However great the difficulties of their solution may be, still the minds of men are anxiously gazing in hope of catching one faint look at the flickering light as it peeps through the mazy horizon of the future. But ever and anon their hopes fail them, and they are filled with distrust and foreboding of calamity at the complications of national policies. Each disappointed act of diplomacy only serves to thicken around them the martial elements which prognosticate at no very remote period the din of war.

Whether we turn to the Old or New World, each alike has its difficulties and complications. The people of the New World, whether in politics or religion, are decidedly a fast-going race. Under the head of progress and improvement, the popular spirit of this age has classed such an endless variety of changes and modifications, that there is but little of the genius of either religion or politics left that characterized the nation fifty years ago. Young America at the age of twenty years has finished his collegiate studies, travelled all over that wide-spread country, witnessed numerous steamboat explosions, travelled every mile of its numerous network of railways, exchanged shots with his opponent, given his opinion who should be the next President, speechified at political conventions and bantered his colleagues to raffle for his nomination to the next Congress, drank bad whisky, and lionized himself by having a spree, and turned the landlord out of doors. After a night of bacchanalian indulgence, he awakes about noon the next day, to read the telegraphic accounts from all parts of the nation of the murders, duels, incendiaries, steamboat disasters, and railway collisions. This digested and disposed of, he is ready for breakfast. He must know more than anybody else, be acquainted with everybody and everything, learn more in one year than his predecessors knew during their lifetime, and finally he becomes inflated with the idea that he lives in a fast age and belongs to a fast nation, and, upon the whole, is rather a fast man himself.

This spirit of recklessness is engulfing the peace and prosperity of that nation, making human life *cheap*, and marking the footsteps of the nation with crime and blood. It is sapping the foundation of all the political and social systems of that country. Its manifestation can be witnessed in a fearful manner in the maddened

frenzy of its partisans, one opposing the other with deadly hatred, and, in their reckless antagonisms, are draining from the citadel of liberty the very life-stream of the nation to accomplish their nefarious purposes.

When we turn our thoughts to the Old World, we find things scarcely better than they are in the New. Although the manner in which they are shown up presents a different feature, still the results are equally questionable with those of our transatlantic friends. The reckless spirit which prevails in the United States, and is now working the overthrow of that nation in a fearful manner, exists, with all its characteristics, in this country. In the United States, every man thinks himself a sovereign of royal blood; in this country, sovereigns are less plentiful. What appears there as the character of the nation is here confined to the legitimate crowned heads of the dynasties. The same spirit of recklessness is marking their course.

The numerous treaties of Europe, which have been ostensibly made for the purpose of perpetuating the peace of the nations, will, in all human probability, be the means of uniting in one fearful conflict "the powers that be." The tangling alliances and treaty complications will cause one nation to endorse the quarrels of another. However much they may be disposed for peace, in spite of themselves, they, by reason of treaty stipulations and precedents, will be swept into the whirling vortex. The present condition of Europe is only maintained by its leagues of soldiers, and they are daily augmenting both in numbers and appliances of war. That a fearful crisis must come appears absolutely certain. Whether we contemplate the general outburst either in Europe or in the United States, the consequences will be equally disastrous to England. A nation that can only exist by its manufactures and commerce cannot fail to be materially affected by "the pomp and circumstance of war," especially with the United States. The falling off of the cotton trade alone would stop the pittance by which millions obtain their daily and even now scanty subsistence. Let changes occur that would stop for a few months the vast commerce and machinery of England, and the frightful condition of the starving millions would be appalling to contemplate. England may strenuously adhere to her peace policy; still her relationships to the neighbouring nations are such that she must unavoidably be affected by whatever may transpire around her. If England already expends eight millions annually, in times of national peace and prosperity, to feed her paupered poor, who can calculate the vast amount it would require to sustain her starving millions when her foreign relations are suspended! At present a warlike fever is racking the very brain of the country, calling into requisition, upon a large and extended scale, the mechanical ability of the nation for the construction of firearms, missiles of death, and national defences. Every movement of continental Europe is watched with distrust and jealousy. The frequent conferences of the crowned heads indicate the precarious instability of their rule and a fearful foreboding for the future. The shuffling intrigues of diplomatists are destroying the confidence of the ruling classes, and turning their scrutinies and jealousies towards each other. These, together with the clamouring of the masses for reform, as well as the fearful inroads which the present revolutionary spirit is making in the monarchies of Europe, throw around the governing heads of "the powers that be" a problem that is exceedingly difficult of a favourable solution.

THE SAINTS AT NEW YORK AND THE 24TH OF JULY.—The Saints at New York have held a spirited celebration of the 24th of July, in commemoration of the entry of our heroic "Pioneers" into Great Salt Lake Valley. A suitable spot was selected at Silver Lake, on Staten Island. The Saints who took part in this celebration numbered about 300.

THE GOODNESS OF GOD TO HIS CREATURES.

BY PRIEST SIDNEY W. DARKE.

The cares of Divine Providence are a very sensible proof of that goodness which is extended over the universe. Let us reflect on the prodigious number of animals which exist—how many thousand genera of insects and birds, and how many hundreds of thousands in each genus! All these creatures find daily support. How many thousands of terrestrial animals live in all parts of the globe! How many hundreds of thousands find food in the forests, in the fields, on the mountains, in the valleys, in the caverns, and in the holes of the rocks, upon and in trees, in clods of earth, and in stones! and what hosts inhabit the ocean, and what immense shoals of fish swim in rivers, seas, and brooks! All these creatures find daily means of support. What an inexpressible multitude! What an astonishing diversity of insects, also, that encompass us everywhere! How many are in the air, in plants, and upon other animals! Each finds continually its daily food. But how amazing is the wisdom of the Creator displayed in the manner in which he nourishes all these animals! He gives to each one food suitable to its nature. Every kind of food cannot agree with all. There is one kind for quadrupeds, another for fowls, another for fishes, and another for insects. This distribution of aliment is a means very wisely ordained by the Creator, not only for the effectual support of every species of animals, but that no species of food which the earth brings forth may be useless.

Now, if God takes such care of animals destitute of reason, what will he not do for men! This is an inference which we may and ought to draw from the observations of the arrangements which the Divine Providence has made to give all the things of the earth the food necessary for their support. On every hand we see men sowing and ploughing and watering, and striving to bring things to perfection. They reap the fruit of their labours, and all their desires are satisfied. They exist, and go on from day to day in the same course, partaking of the fruits of the earth, and enjoying all things that God has sent for the sustenance

or comfort of man. Yet, in the midst of all this, how often do we see them neglecting the Lord! They forget that it is the Lord who has given them all these things, and they remember only that they have laboured, and that they are reaping the fruit of their labours. They forget that although they plough and sow and water, unless God blesses their labours, they may do all this, and yet have no crop to gather. The sun, to them, shines as a matter of course, to warm the land and vivify the seeds, so that they may bring forth abundantly. The rain falls to moisten the earth, and make it soft for the young shoot to burst forth and grow. They know that unless the rain falls and the sun shines in the proper season, they may toil and labour, but it will be all in vain. The Lord sends all this to them, but they forget to thank him for this. They forget that, although they plant and water, it is the Lord who gives the increase.

Although man has been blessed in God's mercy with the great gift of reason, we often see this gift misapplied. To what base uses do some men put the talents they have been endowed with! We have great cause to be thankful to God for his blessings to us. He has not only granted us life and reason, but all things necessary to support it and cause us to enjoy it. Yet, in the midst of all, how often do we see the great Giver of all good forgotten! Men forget to praise and glorify him; yet, if he did not bless the fruit of our labour, we should be unable to exist.

The Lord could very easily stop the supply of heat and moisture which the earth receives, and make it barren and unfruitful. If he were to do this, what would mankind do then? They would then, perhaps, remember the Lord. They would then, perchance, like the children of Israel in captivity, be led to feel after the Lord. In the day of trouble they would cry to the Lord, whom they forgot in the hour of their prosperity. Let him but spoil the harvest of a single season, and what a vast amount of misery and wretchedness it would cause!

Then, O man, let these things teach thee to praise God! Thou who art anxiously careful and discontented, go and consider with what goodness the Lord has provided for the life of his creatures, and let this teach thee to be satisfied and to trust in God. See the fowls of the air, the wild beasts of the forest, the fish in the sea, and the different animals of the field and forest; all find a sufficient nourishment—all find a convenient habitation.

Another proof of the great goodness of God is the restoration of the Gospel. Without the Gospel, man cannot worship God so as to gain his blessing. The Gospel which Jesus Christ taught was not upon the earth for a period of about 1800 years. It had been taken away because of the wickedness of the people, who had put to death the Son of God. They had slain the Prophets and the ministers of the Lord, and had become so wicked that they were no longer worthy of the Gospel.

In the year 1830, God, in his infinite wisdom, revealed again the Gospel to an illiterate youth in America, named Joseph

Smith. He was much persecuted by the great and the learned men of that nation; but, by the grace and assistance of God, he triumphed over all his enemies, and finally established the Church and kingdom of God upon the earth, never again to be thrown down. This fulfilled the prophecy of Daniel in interpreting the dream of Nebuchadnezzar—"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet, and brake them to pieces; and the stone that smote the image became a great mountain and filled the whole earth." (Daniel ii. 34, 35.)

This work has all the characteristics of the Church set up by Christ and his Apostles. All the officers, all the powers, all the gifts and blessings,—all that was in his Church is in that now set up by the Latter-day Prophet, Joseph Smith. Then let every honest man and woman investigate the principles of that Church now re-organized on the earth, and understand them, and put them in practice; for in them will be found eternal life and salvation.

HINTS ON COMPOSITION.

BY ELDER H. PEGG.

1. Young correspondents should condense their remarks by putting much matter in a short space. Not feeble ideas in many words, but "much in a little," should be the aim of young writers to effect. Addison, in one of his admirable papers in the *Spectator*, says on this subject, "My letters are too long; but I had not time to make them shorter;" and if young writers will take "time" to avoid prolixity, and compress their communications into terse sentences and well-digested paragraphs, they will be more generally liked and more highly appreciated.

2. The next hint, which is dependent on the former, is, that young essayists should revise and amend what they have written, instead of sending their first sketches, or rough drafts, to the press. A celebrated critic says, "They never learned to write who have not learned to blot,"—that is, to blot out, by correcting and polishing their first attempts. Pope's

manuscripts in the British Museum amply indicate his repeated revisions and improvements; and though prose compositions are independent of such jingle as verse requires, yet, in all kinds of literary composition, well-arranged paragraphs, pithy sentences, and well-balanced periods are not only more euphonious, but likewise more weighty, and are much more easily remembered. An excellent mode of improving in composition is to take any well-written production, and, after diligent perusal, to lay the book aside and try to reproduce it in the young writer's own words. Young writers will find, however, that they must devote much study and labour to composition itself, to the choice of phrases, and the polish of periods, as well as to their thoughts and subjects, if they are intended for publication in this intelligent age.

3. Well-informed persons have judi-

ciously observed that even orthography implies more than appears on the surface of the matter. Correct spelling is learned, not from "expositors," but from frequent reading. The ability to spell accurately is insensibly acquired by the exercise of the eyes in reading, and by the familiarity with the aspect of words which necessarily follows. When, therefore, persons spell correctly, it may be inferred that they read frequently, and are therefore intelligent and well-informed. Good spelling thus evinces the possession of general knowledge, while bad spelling indicates more ignorance than is sometimes imagined. Orthography thus be-

comes a test and an evidence of persons' acquirements and general habits.

4. Young Elders, whether in writing for the *Star*, or in addressing the Saints, should always do their best. "Whatever is worth doing at all, is worth doing well;" and "Negligent writing or negligent speech doth not only discredit the writer or speaker, but it discrediteth the opinion of his reason and judgment, and indirectly injures the cause he maintains." On the other hand, words fitly spoken and essays ably written are "like apples of gold in pictures of silver"—valuable in themselves, and worthy of thoughtful examination.

INTERESTING FROM UTAH.

(Extracted from the "Salt Lake Correspondence" of the 'New York Herald'.)

"Great Salt Lake City;
August 17, 1860.

Everything in this community is rapidly and radically changing from war to peace. The army has gone, the sutlers are closing up, and the merchants are selling out. In a few months, not a trace of the "Utah rebellion" will be left, save in the substantial benefits the Territory has reaped from the presence of the army that has been so much and so frequently detested. It is scarcely credible that the same country that should have caused so much stir, marching and counter-marching of so many troops, adventures of private diplomats and peace commissioners, should in such a short time simmer down to the quietness—yea, the dulness, that now reigns here. The rats leave the sinking ship; the merchants here follow the example, and are fast winding up and preparing for other climes, in search of other fortunes.

TRADE IN GENERAL.

There is a universal dulness in this market; but, if anything, particularly among the Gentiles. In the palmy days of noisy war they had Government patronage and made their piles. Before the army came there was no money in the land; and coming, as it

did, with the army, the Gentile merchants alone had the favours. The Mormons sold them lumber to build the barracks and the adjacent city, Fairfield; they supplied them vegetables, butter, eggs, grain, and the nicknacks of life; rendered them the service of tradesmen, and got the eagles into their own hands. The Gentile merchants, blessed with the gushing torrent of trade, despised the little streams, did nothing to make friends. Uncle Sam alone eclipsed everything and everybody. The Mormon shrewd men saw the fallacy, started stores on their own account, and just as visibly as the Gentiles go down, as visibly the Jews are rising. It is impossible to name a Mormon firm that is not rising, while it is as difficult to touch the opposite side without finding opposite facts.

THE RETURN OF THE UTAH DELEGATE.

The Hon. William H. Hooper returned here on Monday afternoon from Washington. His arrival has made things generally lively around "headquarters." He has been very cordially received, and evidently all sides are satisfied with his representation at the "bear garden." The brass band passed a considerable part of the first evening before his residence in a serenading capacity; but the

Captain could not be "drawn out." He probably reserves his eloquence for another occasion, when he meets his constituents in public. There is now some talk of a something—fandango, or something else.

Accompanying the Captain were General Eldredge and Elder Cannon, the young man who is destined for the Apostleship in the place of P. P. Pratt, whom Hector McLean killed in '57. With the return of three such men, who have done all the Church business in the East during the past year, the little community is necessarily occupied inquiring if such places so wicked as New York and Washington are still standing monuments of long-suffering and mercy. Perhaps you are not aware that some of these odd days you are all going to be swallowed up like ancient Nineveh and the other cities of the plain.

THE EMIGRATION.

The first of the Mormon Emigration Companies arrived here yesterday

week, having made the trip in seventy days from Florence, Nebraska. I need not now say much on emigration, as I purpose going out some distance to see the handcart trains in operation, trudging along; an account of which I will furnish the *Herald*. Six companies with ox-teams are on the Plains, and two handcart companies. The first handcart company sent in word from Laramie that they would be short of provisions; and last week, as I was riding into the city, I met Brigham's waggons, with 2,500 lbs. of flour and 500 lbs. of bacon, going out to meet them. A very agreeable *rencontre*, no doubt.

The Mormon Missions abroad are at the present time reported in a flourishing condition, and the young Apostle Cannon is to return in a few weeks to England, to take charge of the publishing department and the emigration in Liverpool. With him a batch of Missionaries will be sent."

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—The Princess Alice, daughter of the Queen of England, is to be betrothed to Prince Louis of Hesse Darmstadt during her Majesty's stay on the Continent. The *Moniteur* contains an imperial decree, promulgating the convention with Great Britain respecting the importation into France of British iron. The new tariff was to commence from October 1st. Concerning the French and English forces in China, the *Times* says, "We have 26 gunboats for the fight which was to come off at the mouth of the Peiho; the French have six. We have 11,000 men; they have less than 5,000. We have 1,050 cavalry, as superbly mounted as horsemen can be; they have four Spahis and four Chasseurs de Afrique. We have a fleet of 200 vessels of war; they have 39. We have six mounted batteries—two of twelve-pounder Armstrong's, and two of nine-pounders; they have three batteries of four-pounders, rifle-bored up to eight." The correspondent of the *Morning Chronicle* at St. Petersburg states that the Grand Duke Michael has authority to convey to Queen Victoria a diplomatic assurance that under no circumstances will Russia do anything which will offend the British Cabinet. The British Government has been exceedingly reserved in its replies when questioned as to the view it would take of the interview between the Emperors of Russia and Austria. The Russian Government acts in its foreign relations with extreme circumspection; but there is a visible tendency to a *rapprochement* to England. The reply given by France to Rome in reference to the protection of the Holy See contained the assurance that nobody deplored more than the Emperor the course taken by Sardinia. The reply also stated that, in order to afford an efficacious protection to the Holy See, the French army in the Papal States would be increased to 24,000 men, whose mission would be to make the patrimony of St. Peter respected. Marshal Vaillant, the defender of Rome in 1849, would, in case of need, assume the command-in-chief of the army of occupation, should the patrimony of St. Peter be threatened either by Garibaldi or Piedmont. The Sardinian fleet having by a bold manœuvre destroyed all the batteries of Ancona, General Lamoriciere sent two envoys to General Fanti, Ancona capitulated, and General Lamoriciere and the whole of the garrison were made prisoners of war. The Sardinians found 140 cannons and 700,000 francs in the fortress. The whole population of Sabina and Lacio have risen to the cry of "Victor Emmanuel for ever!" The Chasseurs of the Tiber have defeated the

Pontifical gendarmes, and have hoisted the Italian flag on the left side of the Tiber. The Neapolitan population on the frontiers are imploring the protection of King Victor Emmanuel. It is said that the King of Sardinia, after having visited Ancona, will proceed towards the Neapolitan frontier. It is also said that three Sardinian divisions are about to enter the kingdom of Naples. More friendly relations at present exist between Garibaldi and the Sardinian Government than has for some time past, and in consequence thereof the state of things at Naples has improved. An order of the day of Garibaldi, published at Caserta, says:—"Brave Soldiers,—The Sardinian soldiers are about to enter Neapolitan territory. Very soon you shall have the pleasure of clasping their victorious hands." King Victor Emmanuel exhorts Garibaldi to accomplish immediately the annexation of Naples and Sicily to Sardinia; but a new manifesto of Mazzini repeats that no king of Italy should be proclaimed before Italy is constituted at Rome. The Sardinian Chambers were opened on the 2nd instant. After the reading of the opening speech, the following project of law was presented:—"Sole article. The Government of the King is authorized to accept and establish, by royal decrees, the annexation to Sardinia of the provinces of Central and Southern Italy, in which the population freely manifest, by direct and universal suffrage, a wish to form an integral part of our constitutional monarchy." The project was received with loud cheers. Count Cavour, in opening the Sardinian Chambers, said—"Henceforth Italy, with the exception of Venetia, is free. As regards the latter province, we cannot make war upon Austria against the almost unanimous wish of the European powers. Such an enterprise would create a formidable coalition against Italy; but, in constituting a strong Italy, we are serving the cause of Venetia. These reasons also impose upon us the duty of respecting Rome. The question of Rome cannot be decided by the sword alone: it meets with moral obstacles, which moral force alone can vanquish." Concerning the possibility of a collision with France, he said—"An act of ingratitude so monstrous would brand our country with a deep disgrace, such as centuries of suffering could not obliterate. Whatever populations may be freed from oppression, their independence will be respected." Numerous arrests have taken place in Hungary, on account of the dissemination of revolutionary proclamations. The military classes of 1840, 1839, 1838, 1837, and 1836, comprising young men of the age of sixteen years, have been called to serve. The levy will terminate on the 31st December next.

AMERICAN.—The Spanish war steamer *Francisco d'Asis* arrived at Havanna from Omoa on the 8th, and Truxillo on the 7th ult. She reports that the British war steamer *Icarus*, with a transport and troops, under command of Alvarez, proceeded to Rio Negro, where Walker's army were encamped. The boats of the *Icarus* proceeded up the river, and captured Walker, with seventy of his men, all of whom were taken to Truxillo, and delivered to the authorities of Honduras. Walker's men were very destitute, and many of them being sick were permitted to return to the United States, on condition of never engaging again in an expedition against Central America. General Walker and Colonel Kudler are to be shot. *The Herald* says—"Additional intelligence was received at the War Department, this morning, from Utah. Colonel Cook had arrived and taken command. There was no political news of importance. The various tribes of Indians in the neighbourhood of Utah and on the Plains still continued their depredations, but every means was being adopted by the United States' troops to bring them to subjection. Several scouting parties had been sent out to protect the emigrants and mails crossing the several routes. Brevet-Colonel C. F. Smith, Tenth Infantry, has been assigned to the command of the post at Camp Floyd, Utah Territory. First-Lieutenant B. H. Robertson, Second Dragoons, has been announced as Assistant Adjutant-General of the Utah Department. *The Desert News* of August 22nd says,—“Nothing has been heard from the companies on the Plains since our last; but some of them may be expected to arrive in six or eight days.” Information concerning the emigration companies was published in a former number of the *News*, and the most important of it was re-published in the last *Star*.

MEMORABILIA.

HEIGHT OF ST. PAUL'S.—The height of St. Paul's Cathedral, from the basement to the top of the cross, is 402 feet.

THE FURIES.—In mythology, the Furies were the three daughters of Acheron and Nox,—namely, Alectro, Tisiphone, and Megera, armed with serpents and burning torches.

HOW TO CURE CRAMP IN THE LEGS.—On the moment of its seizure in the calf of the leg, the instep should be forcibly drawn up or flexed on the leg, and the cure will be instantaneous.

THE GUILLOTINE.—This instrument of torture was proposed to the French Assembly by a physician named Guillotin; hence its present name. But it had previously been used in England and Scotland, and known as the "Maiden;" and in Germany, Italy, and Bohemia, by other names, such as the "Fall-Bell," or falling axe.

CONSTRUCTION AND MODE OF USING MAGIC LANTERNS.—The principle of construction is very simple. It consists of a tin box, with a bent funnel at the top, serving for the double purpose of allowing the smoke and heat to escape, and preventing the light dispersing in the room, and thus interfering with the reflected image. It has a door at the side, a polished tin concave reflection at the back of the inside, and a powerful light placed in the focus of the reflector; the light being supplied by an oil lamp, or by the combustion of oxygen and hydrogen gases thrown upon lime. For private exhibition, the oil argand is generally and more easily employed. Opposite to the light and focus of the reflector is a moveable or telescopic tube, containing a hemispherical illuminating lens near to the reflector, and a converse lens at the extremity of the tube; and between the two lenses is a slit for the introduction of the painted glass slides. To use the magic lantern, light the lamp, polish the reflector with a dry cloth, and carefully wipe the lenses so as to remove any moisture; then place the lamp in the focus of the reflector, close the door of the lantern, and place it upon a table ready for use. Suspend a wet sheet from a line stretched across the room, or have a screen made of calico stretched tightly upon a frame: in the event of not using either of them, reflect the images upon a smooth white-washed wall. Slip in a slide with the figures and other subjects inverted, or upside down; then advance or recede with the lantern, and by moving the tube in front of the slide you will be enabled to adjust the focus, and obtain a magnified image of the painting upon the slide reflected upon the sheet, screen, or wall. When the room is large enough, it is better to place the screen between the spectators and the lantern, as it renders the deception more complete.

VARIETIES.

THE lady who "took everybody's eye" must have a lot of them!

"HENRY, you ought to be ashamed to throw away bread like that. You may want it some day." "Well, mother, would I stand any better chance of getting it then, if I should eat it up now?"

Nobody ever wrote anything lengthy worth reading, either in prose or verse, spontaneously. Isocrates' famous "*Panegyric*" cost him ten years of assiduous labour. Le Sage was occupied for three months upon a single chapter of *Gil Blas*. Pope was the most careful of all our poets in revising his manuscripts again and again for press. Lord Byron's manuscript of one of the cantos of *Don Juan* did not represent a spontaneous flow of words; for in many places the word had been replaced over and over again, as noticed in Moore's life of the poet, before that which appears in print was finally determined upon; and Tasso's manuscripts prove how his "*Jerusalem Delivered*" was corrected and re-corrected upon every page, before it was allowed to go into the printer's hands. Of Campbell's extreme care in polishing his verses every one must have heard. No speeches ever delivered in Parliament would appear to have been more spontaneous effusions than Canning's; yet what is the fact? In Stapleton's biography of that great statesman, skeletons of some of these are given, one of which, on Parliamentary Reform, contains no less than four hundred heads, all carefully and logically following one upon the other. Shakspeare never wrote a single play of which later critics have not been able to trace the source, and oftentimes a close original plot. Milton drew out a minute outline of "*Paradise Lost*" before he wrote a single line, and the original memoranda are still preserved in the library of Trinity College, Cambridge. We copy one of these in its entirety. Milton's memorandum runs thus:—"PARADISE LOST. *The Persons:* Moses.—Justice and Mercy debating what should become of man if he fall.—Wisdom.—Chorus of Angels sing a hymn of y^e creation. Act 1. Heavenly love.—Evening star.—Chorus sing the marriage song and describe Paradise. Act 3. Lucifer contriving Adam's ruine.—Chorus fears for Adam, and relates Lucifer's rebellion and fall. Act 4. Adam, Eve, fallen.—Conscience cites them to God's examination.—Chorus bewails and tells the good Adam hath lost. Act 5. Adam and Eve driven out of Paradise.—Presented by an angel with Labour, grief, hatred, Envy, warre, famine, pestilence.—Sickness, Discontent, Ignorance, Fear, mutes to whom he gives thire names, likewise Winter, Heat, Tempest, &c.—Death ushered into y^e world.—Faith, Hope, Charity, comfort him and instruct him.—Chorus briefly concludes.